THE SUN, SUNDAY, AUGUST 23, 1914. BABYLONIAN TABLET BLAMES NOAH FOR FALL OF MAN

He Who Ale the dden Fruit, According to Inscriptions Deciphered by Pro Langdon

the continent of Europe moling with the tramp mies, while the whole I is echoing and reechote of apprehension and mis a cable message the quiet ocean bed from York which acquits a of charges under which for some thousands of the cloud hitherto encracter and restores her place in history.

eferred to is Eve. The her in brief, were that she met in the Garden as a result of her caremisitiveness or both to eat some forbidden hen passed on to Adam to try, thus tempting fascinating serpent had Adam fell for it, and with red the Fall of Man, the th into the world of humeading wee for man-for womankind. Esn modern verbiage, that found in the book of

the cable message from ennounces that Prof. exford has translated a blet giving a version of h the Hebrews themselves the early chapters of tablet, inscribed four nd years ago in the Baby Nipour, tells a very dif-from the one in the Old According to the tablet it any other woman who erbidden fruit, nor was i ightless act which brought ory and lays the blame o is this all, for Prof. Langdon is

that the forbidden fruit was was not an apple-for of this delectable fruit may grateful. He who can appre zenberg and Northern Spy at best and juiciest long has yearned have the stigma removed from them. his Oxford professor does it. tablet, now completely restored, written." says Prof. Langwithout question contains erian version from which the

were derived." this brief and positive stateof Pennsylvania desend an expedition to make ns in and around the buried ippur, situated about one hunsoutheast of Bagdad. From mankind in the dim past that rn world never suspected. rough the efforts of those incient lore and writing angdon of Oxford, Sayce ton of Bayn Mawr, Gordon Peters and others. the greater amount of this to be revealed, for only ight to Philadelphia have ored, cleansed, fitted to-translated. It is from one w that Langdon made his

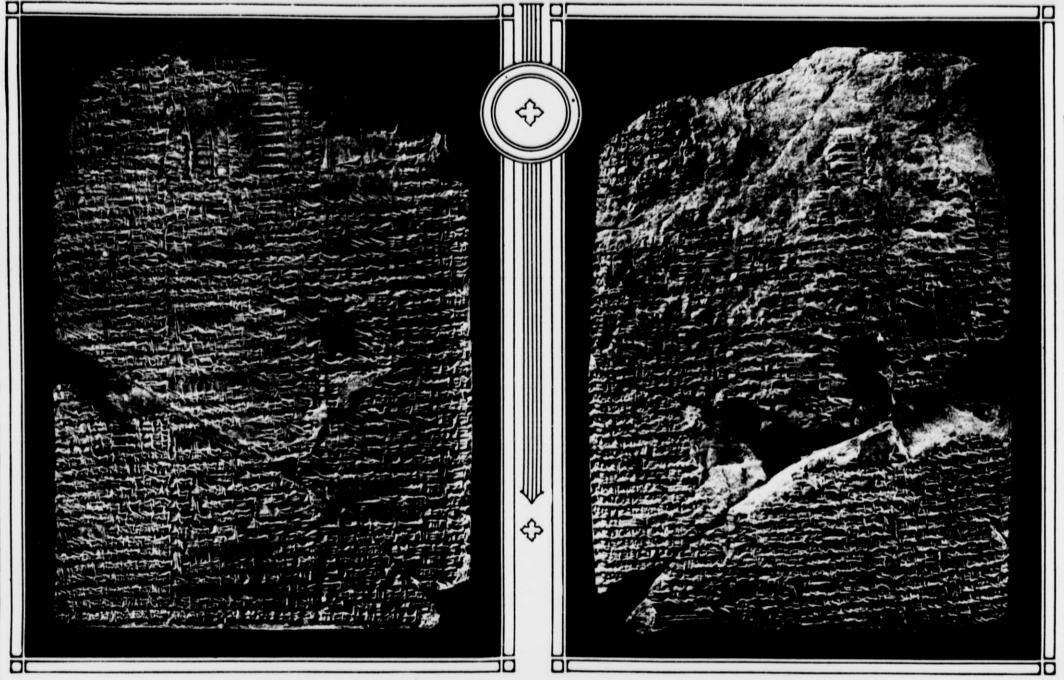
> fragments to the number been examined and catato 1910. The estiunpacked from 115 in 1910 is about 10,000. of Babylonian tablets un therefore number apnumber, f small importance when the contents of the world realized when ed from London to every announcing Langdon's

of this announcement were made to the Unixford and to English whole because Langman who had achieved In the United States foreign countries regret ise "an eminent British an Orientalist of probably priests. should have happened versity of Pennsylvania parter of a century in rebrary at Nippur and able for examination. understand the circum-

ever, thereughly enjoyed (Enkl) expressions of prothey knew that on. Shillito professor of an American through As a matter of fact, he the middle West some Always intertal history, he specialized and attaining first rank tle I to Oxford. Not only merchant named Shillito. riune and position for him-Cincinnati one department stores of the former merchant remarked further, had two are generally renewspapers as "the Stallo

time Prof. Langdon had of examining at first those 17,000 clay tablets n Nippur, but opportunity intil last October, when ave of absence and went in, where he spent a ever a number of them. tablets largely in the form packed away in shallow fragments varying in ze from those of several to bits as small as a Furthermore, they were incrustations of dirt that lated during thousands of they had lain buried at

triangular fragment, and heavens, incrustation was able to "But t



Obverse of tablet found by Prof. Langdon, which gives legend of the Flood and Fall of Man.

Reverse of clay tablet in Babylonian Collection at University of Pennsylvania Museum.

over and he could not make a translation before sailing for England, but on arriving there he set to work and some months later gave to Assyrian scholars a private and preliminary account element of romance. It which immediately compelled a fervor of interest and speculation.

The fragment, according to Langdon, contains the upper portion of the obverse and the lower portion of the re-verse of a three column tablet. "Judging from the opening and closing lines expedition, continued year after of our text," he says, "we have here a hymn to Nicharsag or Aruru, the goddess who according to Babylonian tradition created man."

> Here was the first point that astonhed these who were familiar with the story of creation as found in the Bible. According to the tradition recorded on with the curse of mortality." in the library at Nippur no one knows. a language then almost as much of a lead language as Greek is to-day. The labylonian world of scholarship used Sumerian just as the modern world uses

"In its complete state." Prof. Langdon's preliminary announcement con-tinues, "the tablet contained about 240 lines. The remnants of the first two columns apparently sing the heroic deeds of the mother goddess and the events which took place in her city,

Not much can be made out of the byerse until we reach column there we find ourselves in the midst of a dispute between Nintud tone of the Sumerlan titles of the goddess Ninarsag) and Enki, or Ea. Evidently Enkl, the water god, had decided t destroy men by a deluge. mons the plous, with whom she was not wroth, into her temple, together certain 'divine anointed ones,

"No commands to build an ark are given, but the text says that Nintud said to the king 'O my king, deluge sweeps away: yea, the deluge the boat straightway he set, and two
• • • guards he placed.' Then Ea sent waters which swept over the fields. 'The waters of Ea pos-sessed the fields.' On the first day of the first month it began and on Jesus College, Oxford, ninth day of the ninth month there was a passing away of the waters."

Prof. Langdon encountered then a fragment of this precious tablet, but after that found the name of the king who survived the flood.

"He is called Tagtug, 'a gardener,' whom Enki summons to his temple and reveals secrets to him. Now Enki. or Ea, god of wisdom and the sea, is the Oannes of Berossus, who soon after the creation of men rose from the ea to teach them culture and civilization. Undoubtedly we have here a brief mention of a more retailed acount in Sumerian." Tagtug, whose title shows him to have attained immortality, is undoubtedly, in Prof. Langdon's opinion, "the Sumerian original of the Hebrew Noah," After further explanation, together with comparison of synonyms and references to other inscriptions, the Oxford Assyriologist

"We have therefore a southern Shuruppak version in which the name of the hero is identical with that of the Semitle Babylonian, a name which reveils also his translation to the isle of the blessed, where he, his wife and the pilot received the boon of eternal life. This is the version which has been given by Berossus, who says that Xisuthros, his wife, his daughter and the e picked up, quite by ac- pilot were translated to the far away

"But the northern yers'on on which of the cuneiform in- the Biblical account is based, knows of That which he could make no translation to eternal life. Although teresting that he asked Tagtug appears as an immortal after B. Gordon, director of the the Deluge and in our tablet Enki re-Museum, to have the frag- veals to him wisdom, yet, as we shall This was done as soon | see, he lost this incomparable gift by and then Prof. Langdon sat eating of some forbidden tree.

line by line, every particle of the in-scription. His vacation was almost | Biblical version he too dies, the last of | he seems to acquit both Adam and Eve | manity; | whose fruit caused the ruin of hu-line our tablet it is called a plant, not a tree, as in Hebrew, and its name is The the demigods, all of whom, with the of one of the greatest crimes on the exception of Enoch, lived nearly a thousand years.

"It must be remembered that the Babylonians regarded this mortal life as superior to any existence, however fortunate, beyond the grave. They also supposed the prediluvian kings to have enjoyed lives of incredible length. the Babylonians and the Hebrews those patriachs of before the flood must have seemed men to whom the gods had given immortality. Certainly Hebrew and Babylonian tradition pictures man is much more mortal after the flood. At any rate the tablet which we are discussing tells us immediately after the

existed, from whom it came down to vidual who is supposed to have eaten the Babylonian scholar who recorded it the forbidden fruit and to have received lonian traditions regarding the tree and its thorn like that of the rose. As a hol

calendar, a wrong from which countless generations drew their theory as to the original sin in each one of Adam's sons! Says Langdon on this point:

"I fall to see any escape from supposing that it is here the Sumerian Noah and not the first man who committed great obedience and brought 'death into the world and all our woe.' Such," he adds, "was undoubtedly the view of that source which the Hebrews chapters of Genesis, however we may explain the substitution of Adam for Noah in the story of the fall of man."

one who took and ate and was cursed and legend have argued for hundreds of this ancient Hebrew document." According to the tradition recorded on this clay tablet about 4,500 years ago, it was not God but a goddess who created with the curse of mortality.

And now Prof. Langdon makes the bidden fruit was supposed to have been fact that in the Epic of Gilgamish is given the Epic of Gilgamish is given the Babylonian traditions of this bull I may walk in might:

They were placed with the original fragment and Dr. Gordon assured himself of the correspondence throughout man. How far back this tradition had all preconceived ideas as to the indi- writer of the second chapter of Genesis plant of life:

view of that source which the Hebrews and sacrifice they received. The legend to a prevalent myth concerning the ser-

years as to what kind of fruit the for- Prof. Langdon calls attention to the That in the house of heaven the serpent

anity: tree, as in Hebrew, and its name is 'The 'The Sumerlan, which is the original old man shall be made young.' Gilsource, clearly taught that this tree gamish is said to have found this plant was a 'tree of life.' a herb of healing, whereby man could obtain absolute immortality. Since Sumerian theology plant of healing, in the Babylonian taught that the gods created man to legend, agrees with the ca-sla or cinnament may be imagined when, a few hours later he was informed that the the ground, to build cities and to mon of the original Sumerian. In the hours later, he was informed that the worship the gods, the origin of a story course of ages new versions of this myth Langdon tablet was practically comof this kind is wholly natural. It was the object of the gods to withold immorbe useless to search. In the Gilgamish Be tality from mankind, to whose sense of epic a serpent robs this hero of the inferiority the gods owed the homage plant of healing, which points at least

pitiously in Kullab; y command which changes not may

at's milk by which she feeds the 'leading goat."

"Here," he says, "the serpent is the itional adversary of the prehistoric earth goddess, represented as a pa-troness of goats, who feeds the young goat Ningirsu. These references to a erpent have a bearing upon the ser that tempts man to eat of the forbidden tree only in so far as they reveal a very ancient Sumerian myth concerning the serpent as an adversary of man.

"We should, having now found the Sumerian source of the fall of man, expect to find in this story the serpent figuring as the tempter. If this tablet contained this phase of the legend the, lines which mentioned it must have stood immediately before the first preserved lines of Reverse column II. We are in no position to affirm or deny the which has been quoted above. xistence of the serpent tempter, but a potential list of plants brings the serpent into connection with the cassia in manner which is suggestive. No explanation has ever been attempted, and naturally until we knew that the cassia is the plant of life in the story of the Fall of Man no explanation suggested

After quoting in the original and translating into English the passage he refers to Prof. Langdon continues: "It is difficult to explain this persistent connection of the cassla with the serpent unless some legendary connec-

tion be assumed.

"In our tablet the wrath of the Creatress in her disappointment with the frail man who lost the longevity of the prediluvian age by his rash disobedience is told in the following lines:

"Wrathfully to Enlli she spoke:
'As for me, Ninharsar, I begat thee children, and what is my reward?'
Enlil the begetter wrathfully answered; Thou, oh Ninharsag, has begotten chil-

And in my city, "Two creatures-will-I-fashlon-for-thee," shall thy name be called." In a later passage, Prof. Langdor continues, the tablet says that Nin-

harsag created "two creatures with heads, feet and face as a model" for As soon as Prof. Langdon fully realzed the importance of the triangular fragment of that clay tablet and saw |

that this opinion was indersed the world over by eminent Oriental'sis he sent an urgent message to Dr. Gordon, director of the University of Pennsylvania Museum, requesting that every effort put forth to find other fragments. That which the Oxford professor had found on one triangular piece of clay meant much-but nobody could tell how much more important were the records inscribed on missing fragments. On receiving this message Dr. Gordon

left his office in the upper part of the beautiful museum building at Thirtybird and Spruce streets in Philadelphia and went down to the ground floor and thence still further down to the laboratories below the frost line, which were restoring the broken up volumes of clay into the surface of the clay. from the great library at Nippur. Sev

Tablet Inscribed Centuries Ago in City of Nippur Clear Adam and Eve of Charges

wooden boxes, each holding hundreds. in some cases probably thousands, of clay fragments, broken into every conceivable shape and size, and nearly all covered with incrustation concealing

their cuneiform inscriptions,
In the main library Dr. Gordon found two of his technical assistants, Miss Mary Connorton and William Witte, who for more than a decade have done little else than search those boxes of fragments and assemble together bits belonging to this tablet or that one. Neither Mr. Witte nor Miss Connorton has any knowledge of Babylonian or Sumerian, but for fifteen years Miss Connorton has developed remarkable facility in picking out from a mass of 500 fragments in one box perhaps two or three that are part of a certain tablet, and from corresponding masses in other boxes a few more belonging to that tablet. While she has no knowledge of the dead languages of those ancient peoples, she can distinguish at a glance the difference in their handwrlt-

Dr. Gordon delivered to these technical assistants the request he had just received from Prof. Langdon and asked them to drop everything else until they had found the missing fragments for the tablet Langdon was working on. Miss Connorton and Mr. Witte looked at each other. Stored away in those wooden boxes were about 10,000 tablets, practically every one being in the shape of broken bits of unbaked clay. Altogether they had before them the prospect of examining possibly 600,000 to 1,000,000 fragments unless by sheer accident they should come upon some of those needed by the Oxford man.

It was something of a task, but it had to be undertaken and carried out regardless of time and effort. Dr. Gordon returned to his office and Miss Connorton decided to complete the work then in hand, which was baking a restored tablet in an oven before turning to the new task. Mr. Witte decided to finish a few photographs he had in process, get them out of the way in the course of an hour and then commence the long, patient search in association with Miss Connorton.

In the course of an hour or so both assistants were ready to begin the extensive research, and decided to commence with a box of fragments which

Before that day ended Mr. Witte discovered one very large fragment and another of smaller size which exactly which transformed the tree of life into a tree of knowledge does not appear in Sumerian-Babylonian the substitution of Adam for Noah in the story of the fall of man."

Those interested in Biblical history and legend have argued for hundreds of ears as to what kind of fruit the forfitted the single fragment Prof. Lang-

bull I may walk in might;
To cause my splendor to be known pro- all of them. Then he had photographs made of the obverse and the reverse and sent the photographs over to Ox-Langdon mentions a similar story in which a serpent is prevented from roboing the mother of Ningirsu of the translated them carefully and made his brief announcement so recently cabled to this country. The two sides of this extraordinary tablet are herewith reproduced for the first time in THE SUN-DAY SUN through the courtesy of the University of Pennsylvania Museum

At the top of the obverse (and the bottom of the reverse) is the triangular fragment which Langdon found last autumn and copied with pen and paper and afterward deciphered to the great interest of the scholarly world. It will be noticed that the fragment referred to constitutes only about one-third of the tablet as finally restored by finding the two other pieces. As the inscription is on each side, therefore, Prof. Langdon had only about one-sixth of the inscription to decipher when he went back to England toward the close of 1913. Yet that one-sixth enabled him to make the preliminary statement

How much more he is finding while now deciphering the full text it is impossible to say. The museum is expecting to receive from him by any mail a translation of the complete tablet. As soon as his work is done the university museum will welcome any responsible scholar who may wish to examine the tablet, verifying Langdon's opinions, criticising them and in any other way adding to the sum of human knowledge in this fascinating field There has been an impression that the university museum guards its Nippur treasures so jealously that scholars not connected with the Philadelphia institution are practically debarred from the collection. Dr. Gordon desires The SUNDAY SUN to correct this impression.

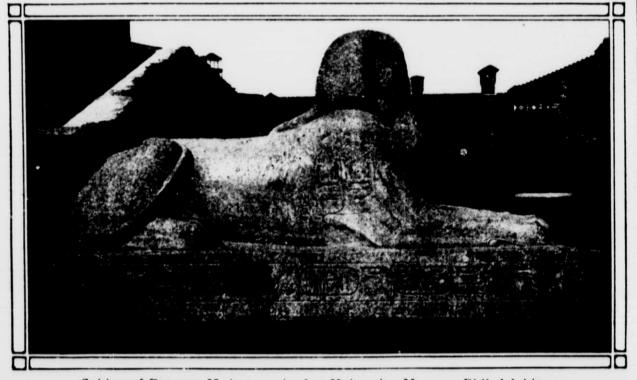
"There never was a greater mistake," he adds. "We want to obtain all the light possible upon these tablets. Men of scholarship from other institutions are working here now. We welcome them heartily and gladly give not only access to the tablets but rooms to work n and every possible assistance and fality that they may need."

When he was in Philadelphia examing the tablets Prof. Langdon remarked to a friend there that the first golden age of history was the Sumerian, which came to a close about 2100 B. C. and was comparable to that of Greece in the arts and sciences as well as in literature. One of the important adjuncts to the great temple at Nippur was its college-in all probability one of the o'dest of the great educational institutions in the world.

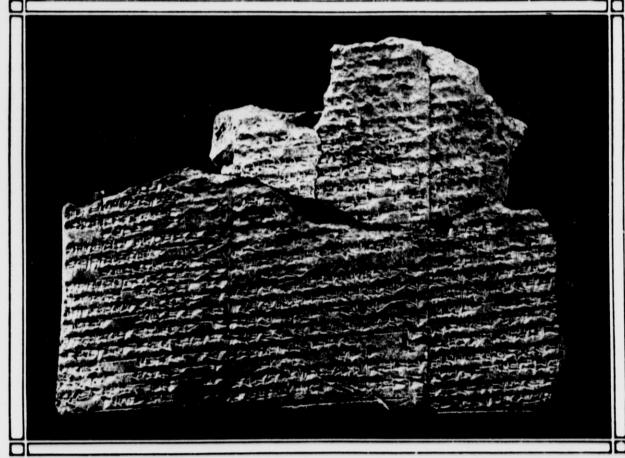
The curriculum, as plainly shown by tablets of the Philadelphia c llection,

ranged all the way from studies of the

grimary grade up to those of systematic theology. The pupils did not use slates, after the fashion of school children of modern time, but wrote their sums nd other exercises on tablets of soft lay, on which mistakes could easily be rectified by the simple method of smoothing them out. For example, the Philadelphia collection contains a tablet on which a schoolboy evidently was writing out his lesson in cuneiform characters and becoming dissatisfied especially constructed with a view to erased the work by pressing his thumb



Sphinx of Rameses II. just received at University Museum, Philadelphia.



merian tablet giving account of Creation, deciphered by Dr. Poebil of University of Berlin